1:Williams E,G-5 (1923-1925) 1930
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a man had shaved his hair in mourning for his brother, but left a series of concentric rings; but this, which had a distinctly decorative, and, as the circles were slightly askew, an almost jaunty effect, was, I imagine, quite unusual. Women, who in the excess of their grief hack at themselves with jagged quartz, often bear permanent raised scars on their breasts or shoulders.

Formerly it was the custom to cut down one or more of the coco-nut palms belonging to the deceased. This is now prohibited by the Government, but it appears that the rule was always adjustable to circumstances: if a man had many dependents and few coco-nuts it was not carried out. The felling of palms is only an example of the destruction of some part of the property of the deceased, which is attributed to the *jo*, or sorrow, of his survivors. Pots, for instance, or wooden dishes are dashed to the ground and broken. 'He ate from this dish,' they say, 'therefore we break it'; or 'he ate the fruit of this palm, therefore we cut it down'. I have never heard it suggested that the utensils or the palms were in any way unclean or dangerous. The reason for the destruction is always said to be *jo*. It may be another instance of the native's habit of punishing himself in sorrow, or simply a method of letting off steam: the pots may be smashed in a fury of grief, just as wine-glasses are sometimes smashed in ebullitions of a more joyous emotion.

However that may be, I think there is enough in the severity of the native's mourning observances—so much severer than our own—to argue the sincerity of his grief. I may refer lastly to the self-denying tabu of mourning. Such a self-inflicted abstinence is called *bajai*. The mourner may abstain from pig-flesh, taro, tobacco, or betel, &c., or dispense with such articles as a painted *bo* or a string bag. These are very serious deprivations to an Orokaiva. Once more the native is punishing himself in his sorrow. One finds a man, for instance, who voluntarily does without his *betava*, or string bag, that veritable *vade mecum* which is the receptacle for the lime gourd and many other indispensables. His *nabori*, he may tell you, used to help himself in a friendly way to the betel-nuts and lime pot in the *betava*;